









**Mr. Jesse Frost, of Wheeling, Va., died of lock-jaw, from running a rusty nail into his foot, not being aware, probably, of the remedy to make the nail disengage, by blowing tobacco smoke into it.**

**The New Cholera Remedy.**—A friend of ours was taken with vomiting, the cholera, which, after continuing five or six hours, was checked in less than one minute by a sulphur and charcoal pill.—*Chicago Tribune.*

**Mr. Abbott Lawrence** has been appointed minister to England. A son of Senator Davis, of this State, has the office of Secretary of Legation to the same country.

**The New Orleans Flood.**—The *N. O. Delta* publishes a map of the inundated district, and gives the number of acres under water at 150; the number of houses flooded at 1,600; the number of persons dwelling in them at 8,000.

**The 'Hyperion'** is the title of a newspaper published in New York, and devoted to the elevation of the colored race. J. H. Townsend & Co., publishers.

**P. Stephenson, the young American Sculptor,** a native of Buffalo, and an artist of remarkable promise, is to execute a bust of Father Mathew on his arrival here.

**A Hurricane in the West.**—On Friday last, a severe gale occurred on the Missouri river, doing much damage to steamboats. The steamer *Memph*, near New Madrid, Mo., had her pilot house, cabin roof and chimneys demolished, and some seventeen persons that were on deck were blown overboard and drowned. Those who were below the deck were uninjured.

**Maj. Gen. Gaines** died of the cholera, at New Orleans, on the 6th inst., after an illness of one hour and sixteen minutes. He was 72 years old.

**The death of Conrad Ten Eyck,** one of the most respectable citizens of Albany, is announced by the papers of that city.

**The value of California gold,** received at the Philadelphia mint to the 9th inst., is \$362,792.

**A clergyman near Moorwintun** was baptizing a child, but being used to cold water, it did not cry. He kept dashing it on the poor infant several times, and on being asked his reason for so doing, said, 'Sir, did not depart' till the child cried!!!

**OLD COLONY A. S. SOCIETY.**

The fifteenth annual meeting of this Society will be held in the Town Hall at Abington, on the 14th inst. at 8 o'clock, P. M. A full and punctual attendance is earnestly requested, as business of importance is to be transacted.

The committee on a re-organization of the Society and adoption of a new Constitution, have attended to the business of one of the most important character, to which, a choice of officers will take place.

The meeting is appointed thus early, in order that we may have time to attend to all necessary business previous to the thousandth of the State A. S. Society, with whose joyous celebration and festivities we all propose to unite. Let the occasion be one of interest, and long to be remembered.

HENRY W. BRIGHAM, Secretary.  
 South Abington, June 11, 1849.

**NANTUCKET NOTICE.**

**WILLIAM W. BROWN** will spend four days at Nantucket, and will lecture each evening, commencing Thursday, June 28. The friends of the cause will please see that a place to hold the meeting in is obtained, and notice given.

**MEETING AT ABINGTON.**

**WILLIAM W. BROWN** will hold a meeting at Abington Town Hall, on Sunday, June 24, commencing at 10-12 o'clock, A. M.

A series of meetings that he will attend, referring to his departure for England.

**The Great Remedy of the Age.**

**DRS. CLARK & PORTER'S ANTI-SCROFULOUS PANACEA.**

**A PREPARATION** of extraordinary power, for the cure of Scrofulous Affections, Humors of every description, secondary Syphilis, ill-conditioned Ulcers, Fever or Mercurial Sores, chronic Liver and Kidney Diseases, Costiveness, spitting of Blood, Erysipelas, and all other humors of the skin, and of the blood, sluggish Circulation, &c. A sure and certain cure for Scrofulous Tumors on the neck, which it will never fail to remove, if taken according to directions and faithfully persevered in.

The proprietors, after testing the virtues of this great medicine for upwards of three years in an extensive practice, and with unbounded success, now offer it to the public. In diseases of the skin arising from impure circulation, it is the only remedy. It will cure either external or internal kind of humor from the system, if the directions are strictly adhered to. We challenge the world to produce its equal. Any one doubting its efficacy can satisfy themselves that it is a true and powerful medicine, by the cure of diseases by consulting Dr. Clark's patients, in and about the city, who have taken it, and can testify to its healing powers. A great many have given it a trial, and we know not yet of a single person who has derived neither temporary or permanent benefit from its use.

The following was handed us, and we insert it for the consideration of others who may be similarly afflicted. The gentleman may be seen at his residence 7-12 Elliot st.

Boston, April 27, 1849.

**DRS. CLARK & PORTER:**

GENTLEMEN—A little more than a year ago, I was taken with spitting blood, pain in my side and shoulder, and strong symptoms of consumption. I sought the advice of two eminent physicians of this city, who sounded my lungs, and pronounced them badly affected, or very weak. They advised me to go into the country, and to rest, as I few might be benefited by me. I did, but with little hope of returning alive. While there, I was taken worse than ever. A physician was called to see me. He examined my lungs and said he could give me no encouragement. My city friends, too, said I had probably no longer. My city physicians, previous to my leaving for the country, said I should never get well. But I was induced to try Dr. Clark, who gave me the Anti-Scrofulous Panacea, and after taking it a few bottles, I was enabled to speak from experience.

RALPH HOBART.

**MORE TESTIMONY IN FAVOR OF DRS. CLARK & PORTER'S ANTI-SCROFULOUS PANACEA.**

A medical gentleman of this city, who knows its virtues, speaks of it as follows:—

**DRS. CLARK & PORTER:**

GENTLEMEN—I have used your Panacea for Salt Rheum, not only on myself, but on others, and I have been surprised at its results. It is, in my opinion, the most efficient anti-humor medicine ever discovered. My humor has entirely disappeared on my hands, and I am now entirely well.

MARTIN HASKINS, M. D.

BOSTON.

**DRS. CLARK & PORTER:**

GENTLEMEN—I have tested the power of your Panacea in the case of my little boy, whose face and arms have been entirely covered several months with a very bad humor, and I am happy to say it has effected a permanent cure. My opinion is, it is the best medicine for humors ever got up.

LAWSON HUGHTON.

**MESSRS. CLARK & PORTER:**

GENTLEMEN—I would cheerfully recommend your Panacea as the most powerful medicine in my knowledge for the cure of scrofula and all other humors. It has certainly effected an important cure in the case of my child, who has for some time been afflicted with a humor. I would advise all who have humors to give it a trial of it. It needs no recommendation.

Hingham, June, 1849.

DARIUS EDDY.

**DRS. CLARK & PORTER:**

GENTLEMEN—I have used your Anti-Scrofulous Panacea for swellings on my boy's neck, and to my surprise, they have entirely disappeared. I consider it the best medicine for all other humors, and think it should be circulated all over the world.

NELSON RICE.

BOSTON, MAY, 1849.

**Dr. Clark & Porter** have just published a new edition of their *Anti-Scrofulous Panacea*, and are now selling it at No. 90 Corner street, Boston. Price 50¢ per bottle.

SAMUEL E. KENDALL, No. 22, and 14, under the old State House, head of State street, Boston.

DAVID MEAD, Jr., corner Union and Silas streets.

SYLVANIA DODSON, South Danvers.

H. B. JORDAN, South New Mills.





For the Liberator.  
**COLORPHOBIA.**  
 BY HENRIETTA HUNKINS.

The Colorphobia—what is that?  
 Does it infect the dog or cat?  
 Does the disease prove fatal ever?  
 Or is it but a skin deep fever?

The turkey-cock, I've heard it said,  
 A deep aversion has to red;  
 O, stupid bird! O, silly biped!  
 Our country's flag with red is striped!

This Colorphobia—as they name it—  
 So mean that very few will claim it—  
 While it remains above the sod,  
 Should never curse the 'church of God'!

'Tis not the color gives offence;  
 They only say so for pretence;  
 Care they a fig for black the face?  
 No—if the 'nigger' keep his place!

Would ye be just—mind not complexion;  
 Black though the skin, 'tis no objection;  
 Mind not the color, all else right;  
 A man's a man, or black or white.

This is the thought that stirs their gall—  
 That colored men are men at all;  
 And fix the thing the best you can,  
 'Tis not the color, but the man.

For the Liberator.  
**QUESTION OF LAW.**

Now, if the 'man of God' approve it,  
 And if the 'sovereign people' love it,  
 Where is the power can ever alter  
 The 'law supreme,' which binds the halter?

The 'sovereign people' do not love it,  
 Though 'men of God' (so-called) approve it.  
 They 'men of God' and mad for murder!  
 Who can conceive a thought absurd?

Wolves are not men—and men inhuman  
 Are not of 'God'—but every true man  
 Will be more true, more firm, and bolder,  
 Learning on heavenly mercy's shoulder.

We have the power the law to alter;  
 We need not always bow the halter;  
 We may not kill a sinful brother;  
 One crime can never cure another.

**WALK ON.**  
 BY D. P. MOOD.

Walk on! though a dark and murky night,  
 The winds be roaring with a ghastly tone;  
 Though there be not a star to bless thy sight,  
 Yet still—Walk on!

The morning cometh—the day will dawn,  
 The sun will mount to his radiant throne;  
 Thou shalt tread through a flowery lawn,  
 Walk on!

Thou of the sad and earnest face;  
 Thou of the sad and the tearful eye;  
 Shall a smile never dwell where care hath place?  
 Is nothing left but to drop and die?

Spirits are round thy panting heart,  
 And their voices chaunt in a hopeful tone;  
 Thy sorrows in angel hearts have part,  
 Walk on!

Prophet and teacher, will none believe?  
 Seemest thou here like a voice alone?  
 Who bade thee the glorious word to leave?  
 Speak on! speak on!

Speak on! though thou die, thy voice shall be  
 Lasting, perennial in its tone;  
 If it ring in a chancel, O never flee!  
 Speak on! speak on!

Woe wanderers, panting for rest,  
 Toil onwards, and soon the rest shall come;  
 Labor to bless, and ye shall be blest;  
 And lo! where the light shines there is your home.

Though the icy breath of the world be round,  
 And 'neath you the sad and cold grave-stone;  
 Beyond is a clime where all joys are found,  
 Walk on! walk on!

We should surely droop if we could not see  
 Bright fringes around the thunder cloud;  
 And cold, and sad, and hopeless here,  
 Who knoweth no life beyond the shroud?

But we, wherever our spirits move,  
 Will lift up our voice in a prophet's tone;  
 We go to a land of peace and love,  
 Walk on! walk on!

From the Christian Register.  
**CAN THIS BE DEATH?**

Can this be Death?  
 I see no trace of the last strife,  
 As when man yieldeth up his life.  
 Over thy beautiful blue eye,  
 The lids are shut as peacefully

As when in slumber thou didst rest,  
 Securely on thy mother's breast.  
 Can this be Death?

Could the bright spirit flee away,  
 And leave that smile on lips of clay?  
 How almost radiant is thy brow!  
 There's a strange beauty on thee now!

Yes; but the pulses all are still,  
 The form is motionless and chill.  
 Can this be Death?

Could the bright spirit flee away,  
 And leave that smile on lips of clay?  
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## Reformatory.

THE BIBLE DISCUSSION.

FRIEND GARRISON:

How it has been with a large class of your readers, I know not; but the late Bible discussion between Messrs. Watson and Garver, as published in the Liberator, has been a topic of much interest to me. Every person who engages in a serious study immediately his way hedged up with Bible arguments to prove that the movement in which he has engaged is wrong. Allowing this book to be the ultimate appeal in matters of faith and practice, it is not hard to see that there is at least an even chance of being worsted. It, therefore, becomes every honest reformer to inquire into the authority and authenticity of this book, called the Bible.

I do not know as the late discussion will be considered as an attack on the foundation of the Bible. (I mean its supernatural authority,) but I think it is virtually so. If the book is emphatically the word of God, as it is claimed to be, it must be true in its historical, true in its moral, and true in its prophetic parts. Instead of this being so, its friends have not the audacity to claim all this for it. Hence they have got a mixed up mass, that requires supernatural power to discover what it does mean.

Now, I have been a little astonished that a man of so keen an intellect, evidently, as Henry Grew, should be so perfectly beside himself in treating this Bible question. He appears to have no idea of what constitutes a right or wrong act, aside from the *ipse dixit* of the Bible. Like a child in the first rudiments of arithmetic, who has no idea of the science of numbers, except what he reads from his book.

Henry Grew has undertaken to show that Christ endorsed the writings of Moses and the prophets; and he does this by quoting some of the alleged sayings of Christ, as recorded in the Gospel. Now, if any man has eyes, and will use them, he will not be long in discovering gross contradictions and blunders in what is affirmed to be the sayings of Christ.

What, then, does a quotation here and there amount to, as positively proving any thing which Christ uttered or said? These Gospels were written long after the death of Christ, and collated centuries after that event, and were liable to all the blunders and exaggerations of any other book of so early a date. To charge a person with assuming to be more wise than Christ, because he does not choose to accept of what other writers affirm he said, only shows the folly of those who make the charge. Mr. Grew does not accept of all the opinions of others, whom he acknowledges to be his superior. Neither does any man. Why, then, make such a charge? It may be an adroit mode of prosecuting a controversy; but, certainly, not a sensible indication of a superior love of truth to every thing else.

It is a very significant fact, that Christ never (that we have any account of) committed a single syllable of his teachings to writing. Furthermore, we have no account that he ever commissioned any other person to do any thing of the kind. The whole authority of writing the Gospel appears to have been, as Dr. Gannett admits, an after-thought on the part of his disciples. And yet, the very persons who admit all this, earnestly entreat us to receive the Gospel as 'the word of God'!

In order to make these writings—that part of them in which are recorded the inhuman acts of Moses and others—appear like the truths of Jehovah, Mr. Grew undertakes to illustrate his subject by the operation of the laws of nature. He thinks that to send the electric fluid to the body of the innocent babe in the cradle would be wrong in us, but right in God. Hence, his relation to man is such, that whenever he sees fit to command his servants to cut the throats of infants, or to slay a whole nation, the innocent with the guilty, or to spare the young maidens for purposes which every pure mind will pronounce the most vile, he has a perfect right to do it, and it accords perfectly with the operations of the laws of nature, which is the law of God, and which is observable to every intelligent human being! Now only a little reflection is necessary to dispel at once so foul an imputation on the goodness of God. Why don't Mr. Grew charge the Almighty, (and I don't know but that he does,) whenever it rains, and he is foolish enough to expose himself to it, of giving him a good or a bad wetting, as the case may be? Why don't he build himself a house near the sea-shore, so that the first gale of wind that crosses the water shall dash it to atoms, and then charge the Almighty with destroying his house? The ridiculousness of all such consummate folly, a schoolboy of ten years of age might see at a glance. The fact is, we are men, and not brutes, and are endowed with reason and understanding, and are capable of progressing to an unlimited extent in wisdom and knowledge. If we do not use our knowledge right, and do not seek to protect ourselves from the elements without it, it is our fault, not God's. It is necessary it should rain, and God will not suffer the earth to be parched up, because Henry Grew chooses not to seek protection from it. And God will never suffer man or beast to be exposed to the fatal effects of a sickly atmosphere, because Henry Grew does not choose to protect his babe from the effects of the electric fluid. Neither will God work miracles to gratify our folly and stupidity.

But we are gravely told by Mr. Grew, that the innocent children, &c., did not suffer as a penalty for sin, but in consequence of the sins of their parents. There is a law of our being, which brings suffering upon our children, in consequence of our transgression. It is a law, too, among the wisest and best (if such a term can be allowed) that the Creator has made. It is one of the most cheering thoughts, that whatever good we may acquire, we shall transmit to our children, and our children's children. This divine law, like every other, is susceptible of being perverted from its true and proper intention. It is in this way the child suffers in consequence of the sins of the parent. We suffer sometimes in consequence of our adherence to and love of truth. But the law under which we suffer is a law, the intention of which is our highest and best good; and it is only when this law is perverted, that it becomes grievous, and productive of evil.

The perpetuity of which friend Grew clings to the Bible, can only be accounted for, I think, on the ground of his great attachment to his system of theology. Strike from under the Bible the supernatural authority on which it has been supposed to rest, and the vindictive and cruel theology which is based on it would vanish like chaff before the wind. Then will the day arrive, I trust, when reason and common sense, the greatest gifts of our common Father, will bear away in the wind. Till such a day arrives, there are those that must and will cling to their old, dusty, worn out and threadbare theology, like little children, who have not yet learnt the power they possess to walk.

From the N. Y. Christian Inquirer.  
**THE DOCTRINE OF INSPIRATION.**

We have traced the history of the Doctrine to the Reformation. We shall now see that the Inspiration of the Bible, in every word and letter, became a matter of life and death with Protestant Theologians. If we are saved by faith, and if faith means the belief of propositions, then we cannot be saved unless we certainly know what these propositions are. Thus far, the Roman church and the Protestant church agree; they agree further in asserting the necessity of an external authority, an infallible guide, that we may know what to believe. This infallible guide the Roman Catholic possesses in his church. The Protestant denies the infallibility of the Church. To him the only infallible guide can be the Bible. It becomes inevitable, therefore, for Protestants to assert the infallibility of the Bible.

Protestant Theologians after Luther, therefore, taught that the writers of the Bible were (1) moved by the Holy Spirit to write, (2) inspired to do so, (3) that the words they wrote were communicated given them by the Holy Spirit, (4) that the words they wrote were inspired by the Holy Spirit, (5) that the words they wrote were inspired by the Holy Spirit, (6) that the words they wrote were inspired by the Holy Spirit, (7) that the words they wrote were inspired by the Holy Spirit, (8) that the words they wrote were inspired by the Holy Spirit, (9) that the words they wrote were inspired by the Holy Spirit, (10) that the words they wrote were inspired by the Holy Spirit, (11) that the words they wrote were inspired by the Holy Spirit, (12) that the words they wrote were inspired by the Holy Spirit, (13) that the words they wrote were inspired by the Holy Spirit, (14) that the words they wrote were inspired by the Holy Spirit, (15) that the words they wrote were inspired by the Holy 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